[11.]

A Real Vindication OF Dr. B——

From the Base and Scandalous Affronts put upon him, in two late Scurrilous Pamphlets, Intituled, *The last Words and Sayings of the true* Protestant Elm-Board; *Together with a true Relation of a Conference between Dr.* B-- *and the said* Board: And *A Sober Vindication of the Reverend Dr. and the harmless* Board; *lately clew'd together in a* Prophane Pasquill, *&c.*

WHat a degree of Atheism, Prophaneness, and Irreligion, are the Men of these licentious times arrived to! That they dare, not only in private, but even publickly and in Print, scandalize, vilifie, and expose to the rash censure of every Individual person, the Learned Doctors, and Reverend Prelates of our Church, the Pillars and Sustainers of the *Protestant* Religion; Nay farther to ridicule *Scripture phrases* and *Sentences*, use them in their common discourse, change and vary them according to their own private fancies and imaginations: What the next step will be, let every impartial Man judge; certainly with the Heretick *Salvetus* even to deny that person by whose Inspiration those *holy writs* were delivered unto us. A sufficient proof of the most part of this charge, is very conspicuous, in these two Scurrilous Pamphlets against that worthy Divine D. *B*-- A Man that hath very well deserved of this ungrateful Nation: One that hath been very officious in his Calling, always administring Spiritual Consolation to his Christian Brethren, one that hath both writ and preach'd sufficiently for the strengthning of all weak in the Faith; one who is an Honest Man, a true Divine, and a good Christian; whom none but Ignorant, Atheistical, or Popish persons can blame or quarrel with: little better can we judge that *Profligate Varlet*, the *Prejudic'd Author* of this *Atheistical Libel* to be. In the front we have *A Relation of a Conference between Dr.* B-- &c. And why a *Relation of a Conference*? Because forsooth there was publish'd not long since, a Book Intituled; *A Relation of a Conference between Dr.* Stillingfleet, *Dr.* Burnet, *and some Gentlemen of the Church of* Rome. It is an old saying and a true, *Touch a gall'd Horse back, and he will winch*; Which I guess is my Authors case. The Drs. having laid open the abominable Errours and Superstitions of his Mother Chuch: But to proceed, he tells you a Story of the Antient Stock of this true *Protestant* Elm-board; A word I believe he hath a great Antipathy against, by reason he joyns it to so despicable a thing as an old rotten Elm-board. *And chose rather to be Martyr'd in* Smithfield. A sport he greatly wishes for: Oh how it would delight him to see Martyrs once again tyed to the Stake, with Fire and Faggot, in that ancient *Popish-Protestant-Slaughter-house*. Now he is come as far as the Dr: *Then the Reverend Scot Dr.* B--.

An Appellation though here put *Ironically*, may be fitter applyed to our Doctor, than any *Monk, Fryer, Jesuit, Cardinal, or Pope of them all. So remarkable for disturbing the Sick.* Now may we plainly see his Jesuitical Malice; he vexes, because the Doctor like a Disciple of Christ, visits the Sick Persons before their departure out of this World, fitting them for a better. *The Salamanca Doctor was design'd to be sent for.* A great Eye-sore to the *Papists*: by reason of his discovery of their Hellish Designs, whilst at *Rome, Valdolid*, St. *Omers, Salamance*, &c. *But Doctor B——— visit prevented it, who upon his first entrance saluted the* Board *with a Holy Kiss*; not on his Toe, I hope: and said, *Be of good comfort, my Brother suffer patiently, your Reward is great, thou shalt be the* Royal-Oak *in Paradise: and when thou shalt have left off this* Touch-wood *Tabernacle, thou shalt be as one of the Cedars of Lebanon*, &c. What profaner speech than this, could even *Hobbs* himself feign'd or compos'd? O the Malevolence of Atheism and Profaneness! But to descant upon the words *Royal-Oak*: why *Oak*? because you are speaking of an *Elm-board*; Oh the sottishness and stupidity that Ignorance and Malice hurries a man into! Again, *The Doctor being a Professt Enemy to all Ceremonies*: how so I pray? I am sure he Conforms to the useful and necessary *Ceremonies*, Established by Law in the Church of *England*. To all *Ceremonies*, I must confess he is a Professt Enemy, not in the least approving of those innumerable and Superstitious *Ceremonies* in use in the *Roman Church*. As for his Queries, what things are more unlikely? is't then he makes the Doctor say, *Doctor, shall the Duke of M——— be King?* A thing he neither cares nor hopes for: *Doctor, shall Scotch Kirk Government ever prevail in England?* What more improvable then this? for should that be, the Doctor would be in far worse case then he is; *Doctor, shall we ever have a Parliament?* Then which my Author fears and dreads nothing more. With three more Paltry Queries, not worth taking notice of, and altogether insignificant; till at last he makes the Doctor speak the truth, saying, *Doctor you are a Papist, and so farewel, I will not absolve you*; Not thinking he hath power to pardon any Man's Sin. Last of all, the *Royal-Oak Elm-board* speaks. Board, *Pray then Doctor, do not shame the World with a Narrative of my Life.* Oh! how angry the Man is at the Doctor's Writing the Life of that Worthy Penitent, the E—— of R———, he is sorry that the World should know, how many and how great Sinners, our Church of *England* Divines, under God, can Convert; To the utter shame and disgrace of the *Romish* Doctors, who pervert more Proselites to Sin, then convert them from it. The other *PAMPHLET*, looking like a Puppy of the same Bitch; being nothing else, but as the former, a continued *LIBEL* of Revilings and bitter Invectives, against the Doctor, 'twill be all together vain to answer it, being one and the same thing with the former: These I have run over (altogether without the Doctor's knowledge) meerly for the undeceiving some of the credulous Multitude, who never yet heard of the Fame of this our learned, worthy and reverend Devines. And I heartily wish we had none amongst us inferiour to the Doctor: in Knowledge, Devinity, Doctrine, and good Conversation, Then might we have abundant plenty of Good Writers, Good Preachers, Good Livers: then would our Clergy in General be free from all Aspersions and Calumnies whatsoever, except of Ignorant and Malicious Persons; which even the Holy Apostles themselves, were not free from.

LONDON, Printed for *D. N.* 1682.

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